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unshipliness of the proposed craft and declined to sign the contract. But one of them said, "It shows the usual genius of Ericson," and another had expressed himself favorably. But the chairman said, "If you build her you will never be accused of idolatry for she does not bear the likeness of anything in the heavens, or on the earth, or under the earth." Mr. Lincoln patiently and silently listened and simply remarked, when asked what he thought, "Well, as the girl out West said when she put her foot in the stocking, 'I think there is something in it,'" and went out.

Mr. Bushnell decided that nothing could be effected unless Ericson himself could be persuaded to go to Washington. While passing through Baltimore on his way to New York, he decided how to approach Ericson. He sought that gentleman at 9 o'clock the next morning. He wisely refrained from mentioning his failure when eagerly questioned. He simply told Ericson the things that were favorable, like the remark about his "genius," and then said the Board needed further information as to details which he (Bushnell) could not give.

"What do they want to know?" said the inventor. "They think the vessel lacks stability." "She is as stable as a raft. I'll go to Washington to-night!" He went. He met the Board in company with Secretary Wells. He answered their objections, and so explained the Monitor and what she would do, that the Board signed a contract with Mr. Bushnell by which he agreed to construct her in one hundred days for \$275,000.

Her appearance at Hampton Roads, the amazement which she caused and the work she did are matters of history. She quenched the rising naval hopes of the Confederacy; sent dismay into the hearts of the European sympathizers with the South; revolutionized naval warfare and coast defence, and as much as any one instrumentality employed in the war saved the Union from destruction.

Sunday, November 30. A notable day for peace in the place of my residence, Arlington, five miles north of Boston. The five Protestant congregations joined in a Union Meeting at the Congregational Church in that town in the evening.

Rev. Reuben Thomas, D. D., of Brookline, delivered the sermon which aroused such intense interest when given before the *Universal Peace Congress* in London last July, and again when addressed to an audience which packed Park Street Church, Boston, October 26.

At the close of the latter meeting a General in our late war said to the preacher: "Five years of military life enable me to appreciate what you have so well said." He also remarked to a friend: "It is not a sermon, it is an oration! It is a better oration than even Charles Sumner delivered on the same subject."

The subject was: "*The nature, history and tendency of the war system in the light of Civilization and Christianity.*"

The church was filled in every part. The services were participated in by Rev. D. Richards, Rev. C. H. Watson and the writer. Dr. Thomas spoke with even more than his usual vigor, and held the close attention of his audience for an hour to such an arraignment of the war system as we have not had in America since the celebrated oration of Charles Sumner. A collection was taken up for the American Peace Society amounting to \$34.83.

Monday, December 1. President Armstrong of the Hampton (Va.) Institute, chiefly devoted to the education

of Indians and negroes, with a quartette of singers from that Institution, greatly interested a fully attended ministers' meeting. General Armstrong is the son of a Hawaiian missionary and learned how to treat a race not Anglo-Saxon, which has embraced Christianity in part at least. He practises and pleads for an all-round culture which shall embrace industrial as well as intellectual and moral education. The lack of industry among the Indians formed the greatest obstacle to their civilization. Slavery was a school of industry. The negroes came out of it prepared to work; hence they have accumulated property to an astonishing extent and are better prepared to understand the Christian doctrine and duty. He did not add what I feel certain is true, that the threatened Indian war could not take place if the Indians for uncounted generations had been anything but warriors. But their habits are hereditary and therefore almost ineradicable. They hunt to eat. They kill to eat. They fight in order to defend their property and lives and in order to get more property. To disarm the uncivilized Indians as they now are, is to deprive them of all means of sustenance, viz., the camp and the chase. A judicious system of feeding for the aged and those incapable of work, and schools for the young where the virtues of industry, thrift, forbearance, as well as obedience, are taught, is the *desideratum*.

THE DUKE OF WELLINGTON ON WAR.

The Earl of Shaftesbury once related the following incident:

"He once travelled to Hatfield with the great Duke of Wellington, who, as they passed through a lovely country, turned to him, after a long silence, and said 'Can you guess what I have been thinking of?' Being answered in the negative, he said 'I have been looking at this country, where everything is beautiful and fills the heart with joy; I was thinking that, if I had to take military possession of it, I should have to lay waste that beauty and dispel that joy and produce instead nothing but devastation and misery.' Then the Duke added with a depth of feeling he should never forget, 'If you had seen but one day of war in the course of your life, you would pray before God that you might never see another.' "

The Duke of Wellington, in giving his reasons for conceding Catholic Emancipation, said (March 21, 1829): "My Lords, I have passed more of my life in war than most men, and I may say in civil war, and if I could avoid, by any sacrifice whatever—if I could avoid, even for one month, a civil war, in a country to which I am attached, I would sacrifice my life to do it."—*Herald of Peace.*

FOR M. E. S.

Whatever in love's name is truly done
To free the slave or lift the fallen one,
Is done to Christ. Whoso in deed and word
Is not against Him, labors for the Lord.
When He who, sad and weary, longing sore
For love's sweet service, sought the sisters' door,
One saw the heavenly, one the human guest;
But who shall say which loved the Master best?
—Whittier.

Talent develops itself in solitude; character in the stream of life.—*Goethe.*